TWO ADDITIONAL

DISCOURSES

ON

2

IMPORTANT SUBJECTS.

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DISCOURSE I.

ACTS xvii. 26.

God hath made of one Blood all Nations of Men, to dwell on all the Face of the Earth.

WHEN St. *Paul* was at *Athens*, he found an Altar with this extraordinary Inſcription, " To the un-" known God;" from this Hint he took an Occaſion to introduce a Diſcourſe concerning the Deity, and the Nature of Divine Adoration: " Whom ye ignorantly wor-" ſhip, declare I unto you; God that made " the World, and all Things therein; ſeeing " that He is Lord of Heaven and Earth; " dwelleth not in Temples made with Hands; " neither is worſhipped with Men's Hands, " as though he needeth any Thing; ſeeing, " He giveth to all Life, and Breath, and all " Things; and hath made of one Blood all

" Nations of Men, to dwell on all the Face of " the Earth." The Inſolence and Pride of the Jews in looking upon all Mankind, except thoſe deſcended from their Patriarch Abraham, as Perſons of a coarſer Texture, and inferiour Species to themſelves, had drawn on them the Contempt and Odium of the Gentiles; and as the Chriſtian Religion took its Riſe from the Jews, and was engrafted on the Moſaical Diſpenſation, it is natural to imagine that ſimilar Prejudices had been conceived againſt the Chriſtians; and that the Gentile, who differed from the Jew in all other Reſpects, joined with him in queſtioning, " What Good " can come out of *Nazareth?*" It is not improbable therefore, but the Apoſtle had a View to theſe Prejudices, when he intimated, that both by natural, and revealed Religion, all Mankind are conſidered as Fellow-Creatures, as Brethren, and Sons of the ſame common Father;—but whatever the Apoſtle's Intention might have been, the Truth conveyed in theſe Words, remains the ſame; I ſhall conſider them, therefore, as an independent Propoſition, dividing itſelf into two Parts: Firſt, the doctrinal Part, " God hath made of one Blood " all Nations of Men;

And the ſecond, the End, for which they were made, " to dwell on all the Face of the Earth."

Both

Both theſe I will enlarge upon, by explaining the firſt, and inferring and enforcing the Duties implied in the latter.

Firſt then, " God hath made of one Blood " all Nations of Men :"

The obvious Conſtruction of theſe Words, is, that all Men are of the ſame Extraction, and deſcended from the ſame original Parents; though they may live in different Countries, ſpeak different Languages, wear different Complexions, and obſerve different Laws, Cuſtoms, and Religions, yet they are all of the ſame Rank of Beings, equally related to the common Father of the Univerſe; and derive their Pedigree from the ſame Stock; they are all of the Houſe and Lineage of *Adam*; and conſequently Brethren by Conſanguinity.

And they are not only Brethren by Conſanguinity, but alſo by their Birthright; there is the ſame natural Inheritance to all, as Coheirs of the ſame Privileges, ſubject to the ſame Infirmities; and equally bound by the ſame Laws of Mortality; their Bodies are alike frail Subſtances; compounded of the ſame Materials, and faſhioned in the ſame Manner; all are obnoxious to Hunger and Thirſt, Heat and Cold; the ſame Tribe of Diſeaſes, and the ſame precarious Conditions of Life and Death are entailed upon all.

Nor is this the whole Meaning of theſe Words; it is too indeterminate, as every Species of Animals may in almoſt all theſe Reſpects be ſaid to be of "one Blood;" there is ſtill a farther Senſe implied in them; "God hath made "all Nations of *Men*," in an emphatical, and peculiar Manner, "of one Blood:" He hath made them one Family; incorporated them in one Society; conſtituted them Members of the ſame Body, and diſtinguiſhed them, above all other Creatures, as Fellow-Citizens of the World.

There is in moſt Animals ſome Indication of a ſocial Diſpoſition: The moſt ſolitary and ſavage Beaſts are drawn by a ſtrong Tie of Nature to love and cheriſh their Young, for a Seaſon; they retain a long Time ſome Affection for thoſe they are bred up with; and at certain Intervals have a Communication with thoſe of their own Species.

Some Creatures, alſo, though no Ways formed for mutual Aſſiſtance, yet are impelled by common Fears, or attracted by natural Affection, to aſſociate with one another.

Again, there are other Animals, made for Society; who live and work together; whoſe Offices and Employments are executed by the united Communion of their Powers; who have one publick Stock, which all jointly contribute

bute to, and equally partake of; and every private Intereſt is included in, and conſtitutes a Part of the general Weal. But *Men* have ſtill more large and eminent Preparations for Society than all theſe; and are by far the moſt ſocial of Beings; as their reciprocal Dependancies are greater; their Connections ſtronger; their Wants more numerous; and they are not only inveſted with all the ſocial Qualifications of other Creatures in a ſuperiour Degree, but diſtinguiſhed with others, through which human Society is capable of more exalted Improvement, and may be carried to an infinitely higher Point of Perfection.

There is no Creature ſo helpleſs in its State of Infancy, or of ſo long a Continuance in it, as *Man*; the firſt Things he is ſenſible of, are his own Weakneſs, and the Alacrity of thoſe around him to aſſiſt him: As ſoon as he knows where he is, he finds himſelf amidſt Friends, who, without any previous Favour, or future Proſpect, entertain the warmeſt Affection, and conſider his Welfare as their Happineſs: And when he comes out from the Hands of his Parents, he is ſtill inſufficient of himſelf; and ſubject to innumerable Wants, which his own Diligence, without extraneous Aſſiſtance, can never redreſs: Though our beneficent Creator

hath amply provided for Mankind, when all care for the Good of all; and each ſeeks his own Welfare in his Neighbour's; yet there would be ſtrange Deficiencies, was every Individual to look to himſelf alone, and not communicate his own Labours, nor partake of the Fruits of others. *Man*, in every Period, and Situation of Life, is imperfect by himſelf; when mature in Strength, he is green in Underſtanding, and requires the Counſels of Age and Experience; when advanced in Years, he wants the Vigour of Youth, to execute the Deſigns of his riper Judgment; till at length he approaches towards a ſecond Childhood, and is as helpleſs in the latter End of his Journey, as he was at the Beginning, and needs Aſſiſtance from thoſe, to whom he gave it. Thus every State of Life hath ſome Defect; each Individual is incomplete alone, and muſt be continually obliged to his Fellow-Creatures, for their Support. And as Men are more dependant on one another in their external Circumſtances, ſo are they more intimately united in their Minds than other Creatures: Where are ſuch ſtrong benevolent Affections towards the whole Species, ſuch general tender Sympathies, as in the human Breaſt? None have, like them, ſuch Fellow-Feelings, or can be ſtyled Fellow-Members of the ſame Body;

Body: A humane Heart will be ſenſibly touched, even at the Relation of the Injuries, and Diſtreſſes of its Fellow-Creatures, however diſtant in Time or Place, as if it was a principal Sufferer in them; and moved with Indignation at the Oppreſſor, as if he was its own particular Enemy: The external Form, and Figure,—nay, even the Underſtanding itſelf, is not a more diſtinguiſhing Characteriſtick of a *Man*, than a generous, benign Temper; for which Reaſon, *Humanity*, which imports our Nature, always conveys the Idea of Tenderneſs and Compaſſion; theſe, being the eſſential Parts of our Conſtitution, are by an eaſy Metaphor placed for the Whole; whoever hath diveſted himſelf of an humane Heart, and hath no Bowels of Compaſſion for his Neighbour, ſeems to partake more of the brutal, than the human Nature: Hardneſs of Heart, is far more deplorable, than Softneſs of Head; the Want of Common Senſe is, for the moſt Part, a natural Infirmity, but every one hath ſome Share of common ſocial Affection; and if we forfeit our Benevolence, and become unfeeling to the Calamities of others, it is an Inſenſibility of our own contracting, and a wilful Abuſe of our Nature.

And *Men* have not only all the common ſocial Qualifications in a ſuperiour Degree, but

are dignified with others, peculiar to themſelves, as rational, moral Beings; they are endowed with the Powers of Thought; Reaſon and Reflection; Freedom of Will, and Liberty of Action; ſurprizing Amplifications of their ſocial State! Through theſe intellectual Powers, they can contemplate their natural State; enter into voluntary Engagements, and artificial Aſſociations for enlarging and ſtrengthening it; form civil Inſtitutions, ſubordinate and ſubſervient to the general Community of Mankind; and be more cloſely united by contracted Friendſhips, ſpontaneous Alliances, domeſtick Connections, and private Ties!—What a Variety of mental and corporeal Exerciſes for the Improvement of the ſocial State do theſe inventive Faculties ſupply Men with!—All other Creatures are forced by Inſtinct, or led by Nature, to the Performance of the Offices of their Station; they want neither Precept, nor Practice; their Path is deſcribed before them, which they invariably and inceſſantly purſue: Though the Ant hath no viſible Guide, Overſeer, or Ruler, ſhe is conſcious of the approaching Winter; and, conducted by Providence, accumulates Food in the Harveſt: In like Manner, the *Knowledge* of all other Animals, as far as is neceſſary for the Preſervation of themſelves, and

and their Species, comes, as it were, by Inſpiration, and is at once intuitive and complete; they have no Occaſion to communicate it to one another, or tranſmit it to Poſterity, to preſerve and augment it; but every Individual is equally and fully poſſeſſed of it; and each ſucceeding Generation riſes as perfect as the former: In theſe Reſpects, therefore, they are independent of one another, and incapable of any Advancement:

But only the *Seeds* of Knowledge are ſown in the human Mind; which have their gradual Increaſe, and produce their Fruit according to the Soil in which they have been ſcattered, and the Aſſiduity exerted in rearing them; our natural Diſpoſition muſt be trained and cultivated by Diligence; we muſt collect our Knowledge from Application, Inſtruction, and Example; from theſe Sources the learned Profeſſions of Divinity, Law, and Phyſick, take their Riſe; hence ſpring all the liberal Arts and Sciences, which civilize, improve, and adorn human Nature: The Rudiments of all Erudition muſt be firſt laid in the Individual; where they muſt be built upon, and even then would fall and periſh, were not the whole Baſis, and its Superſtructure, conveyed to others; who likewiſe muſt ſuperadd and advance them, before they can attain to Perfection; all which Circumſtances

ſtances plainly demonſtrate the intimate Relations and Connections, not only of the Cotemporaries of Mankind, but of ſucceſſive Generations upon one another.

Again, Every other ſocial or ſolitary Animal continues in the *ſame State* he was placed in, which will not in general admit of any Variation; their Neceſſaries of Life lie within a narrow Compaſs; are near, and prepared for them: But *Men* are only provided with the *Principles* of Society; which they muſt improve and complete; the Subſtance of their Suſtenance is beſtowed in its rude State; the collecting, working, and preparing of which, even for the Uſe of one, or a few Perſons, demand a Multiplicity of Hands, much Time, and painful Induſtry; all which external Neceſſities, and internal Preparations, have given Riſe to every mechanical Art, and manual Occupation; to all the extenſive Branches of Merchandiſe and Commerce; Huſbandry and Agriculture; which are manifeſt Indications of our reciprocal Dependancies. The Redundance and Deficiency of Minerals, Vegetables, Fruits, and Materials of Manufactures, proper for our Uſe, in different Countries, oblige us to expand a Communication, and ſpread our Commerce over the Face of the whole Earth, that the Conveniencies and Elegancies

of

of Life may circulate; Nature's Bounties be diffuſed, and conveyed to remote Regions; and that the moſt diſtant Members of this univerſal Society may recognize, correſpond, and be furniſhed with Occaſions for the Diſplay of Juſtice, Humanity, and all ſocial Virtues, with one another.

And laſtly, The noble Privilege of Speech, with which *Man* alone, of all the viſible Creation, is endowed, diſtinguiſhes him as the moſt ſocial of Beings, and confirms all that hath been advanced on this Subject; being in an eſpecial Manner adapted to all the Enlargements, which our intellectual Endowments give to ſocial Life; and without which, all the other Advantages would in a great Meaſure be loſt: The infinitely various Calamities and Infirmities, peculiarly incident to Mankind; with their entire Dependancies, and neceſſary Applications, for immediate Relief, require this prompt Signal of Diſtreſs, to ſpecify their Wants, and expedite Aſſiſtance; which was principally conferred upon them on that Account; and is the neceſſary Accompliſhment of a communicative, rational Being. The articulate Uſe of the Tongue is no leſs neceſſary for ſupporting a general Correſpondence, and facilitating their mutual Commerce. The Publication of their Thoughts, or pouring out their Hearts to one another,

another, through this oral Vehicle, affords a pleaſing Satisfaction; it multiplies Joy, and divides Sorrow; Converſation is the moſt rational and ſocial Entertainment; it breeds Familiarity and Friendſhip; and is the moſt effectual Means for uniting and meliorating Mankind. This noble Talent of Speech, this choice Gift of Nature, gave Birth to the Invention and Compoſition of Letters, the deſcriptive Characters of articulate Sounds; and thence to Reading, Writing, and Printing; through which aſtoniſhing Attainments of our rational Nature, the faithful Records of antient and modern, ſacred and prophane Hiſtory; the Principles and Proficiencies in every Art and Science; the Doctrines, both of natural and revealed Religion, are tranſmitted from Generation to Generation; and Poſterity inherit all the Sapience and Erudition of their Anceſtors.

From all which Conſiderations it is manifeſt, that "God hath made of one Blood, all Na-"tions of Men," and characterized them, as ſocial Beings, by inſpiring them with the Spirit of Benevolence, forming among them manifold reciprocal Dependancies, Connections, and Relations, incorporating them into one Society, and endowing them with all the mental and corporeal Qualifications, neceſſary "to dwell in Love and Unity on all the Face "of the Earth." Here

Here we may ſafely reſt our Cauſe; but ſince this Subject is of ſo great Importance as not only to juſtify, but even demand every collateral Argument, that can be produced for its Confirmation, I will turn from theſe direct and poſitive Proofs, and view the Subject in a different Light, by conſidering what the Conſequences will be, of a contrary Hypotheſis; or, in ſuppoſing Men, made of one Blood, with Regard to their Genealogy and Conſanguinity, but in all other Reſpects unconnected, independent, unſocial Beings: For which Purpoſe I will conſider them as having no mutual Intercourſe or Communication; but imagine each Individual endeavouring to provide for himſelf, without any Exchange of Labour, or communicating Aſſiſtance to, or deriving any from, his Fellow-Creatures: — In what a forlorn and wretched Situation doth he immediately appear to be! Thoſe Creatures which are placed in an independent, unconnected Situation, are peculiarly adapted to it; their Wants are few, and eaſily ſupplied; Providence hath clothed them againſt the Weather, and prepared Food and Habitation for them; they are of a rapacious, ſavage Nature; ſelf-pleaſed, and ſelf-ſufficient; averſe to Society, and affecting Solitude: But how widely

different

different is the State of Man!—How manifold are *his* Wants!—How few, even of the Neceſſaries of Life can he procure, in any comfortable Manner, for himſelf! Naked came he into the World, and naked would he have continued in it, had he no other Garment but what his own Hands could make! The Sheep would offer its Wool; the Worm its Silk; the Earth, Flax, Hemp, and Cotton in vain, had he no Aid to card, ſpin, weave, and manufacture theſe Materials for his Uſe:—In like Manner, what the Son of God ſaid of himſelf in his deſerted, perſecuted State, would be applicable to all Men in this uncommunicative, unſocial Condition, *The Foxes have Holes, and the Birds of the Air have Neſts, but the Son of Man hath not where to lay his Head:* No Individual can bring Trees from the Wood, or Stone from the Quarry, and erect an Edifice fit for himſelf to inhabit.—How ill, likewiſe, would he be provided with Food! Inſtead of having his Table adorned with the Elegancies that Commerce can furniſh him with, from all Parts of the Globe, he would be ſcarce able to procure Neceſſaries: *Water*, indeed, he might have, in common with other Creatures, but how would he get *Bread* to it?—Though Nature ſhould continue to open all her Stores before

fore him, yet had he no extraneous Aſſiſtance to gather and prepare them for his Reception, he would ſtarve in the Midſt of Plenty. —Nor is this the worſt that would enſue; had we no Preparation for a ſocial State, either from our internal or external Conſtitution, and yet lived together, it would be fortunate for us to have no farther Communication; though we might ſet out as neutral Neighbours, we ſhould not long continue ſuch: Common Wants would lead us to the Purſuit of the ſame Things; and, as there would be nothing to adjuſt our ſeveral Claims in this Competition, our detached Intereſts would frequently claſh, and the Goods of Life become the Bone of Contention, for which we ſhould injure and worry one another; if we were not for, we ſhould be againſt one another; there can be no Medium between Love and Hatred; if we were not the moſt ſocial, we ſhould be the moſt unſocial of all Beings; the moſt deſperate Enemies we could meet with, would be thoſe of our Fellow-Creatures, and every one would pray to have the Mark of *Cain* ſet upon him, that *whoever ſhould find him might not kill him.*

And in the laſt Place, let us ſuppoſe Men, not only remov'd from the *Aſſiſtance*, but the *Sight* of one another: This ſolitary State would ill correſpond with the human Mind; the

World

World would appear as a deſolate Country to *Man*, and he would think himſelf loſt and bewildered in it; the Curſe denounced againſt *Cain*, would be entailed upon *him*, and he would appear to himſelf a *Fugitive and Vagabond upon Earth*, and *his Puniſhment be greater than he could bear!* Why ſhould he be endowed with the Organs, and Uſe of Speech? To what Purpoſe ſhould he cry aloud for Help, were none to hear him? Eyes without Light could not be more uſeleſs, than the Power of communicating our Thoughts without any Object to receive them. Whereto would ſerve benevolent Affections, or a Heart tuned for Concert, if no one could join with it? We could not then but conſider ourſelves as Limbs torn from the Body; or, miſshapen and monſtrous Productions of Nature; where many Things would be ſuperfluous, many more wanting; and we ſhould be neither adapted to our State, nor our State to us; ſo that if we were driven, like *Nebuchadnezzar*, to aſſociate with the Beaſts of the Field, it would be happy for us to be (like him) inveſted with their Form, and naturalized to their Condition.

Thus, in whatever Light we ſet this Subject, Truth, which is always conſiſtent, appears the ſame; and both the direct and

and poſitive Arguments, and the palpable Abſurdities ariſing from the contrary Suppoſition concur to prove, that " God hath made " of one Blood all Nations of Men," in the Senſe before explained, or that He hath made them not only Brethren by Conſanguinity, or as being the Sons of *Adam* and *Eve*, but united them by cloſe Connections, reciprocal Dependancies, ſocial Affections, powerful Sympathies, and a complete Coalition of all external and internal Intereſts. They are therefore ſo much " of one Blood," that they are Members of the ſame Body, *fitly joined together, and compacted by that, which every Joint ſupplieth*, where *Benevolence* is the *vital Principle*, or *animal Spirit*, that enlivens every Part, invigorates, and ſupports the whole Syſtem.

DISCOURSE I.

PART II.

HAVING explained at large the Senſe of theſe Words, "God hath made "of one Blood all Nations of Men;" it remains now to deſcribe and enforce the Duties implied in theſe Expreſſions, "to dwell on all the Face of the Earth."

Since then, by being "made of one Blood" is meant, that Men are formed and faſhioned alike; deſcended from the ſame original Parents, made dependent upon, and obliged to aſſiſt one another; that their Intereſts are united; that they breathe a benevolent Spirit, and are diſtinguiſhed above all others, as converſable and communicative Beings; it follows, that their Creator deſigned them to live as Fellow-Creatures, as Friends, Relations, and Brethren, in a ſocial, and amicable

Manner; that they ſhould be of a civil, courteous Deportment; ſtudious in obliging, and taking a Pleaſure in pleaſing; honouring all Men; affable, condeſcending, and generous to Inferiours; benign and friendly to Equals; reſpectful and ſubmiſſive to Superiours. — In this Manner are Men to live with one another on the Earth; this Behaviour is not partial or local, but required of all Mankind, from one Pole of the Globe to the other; A human Face implies a humane Heart, and demands humane Treatment from every Fellow-Creature. There is, in moſt Perſons, a ſtrong Prepoſſeſſion, or inherent Partiality, towards their native Country, which ſeems to be founded on the Principles of Philanthropy, and if not merely *local*, or ſo contracted as to create an *Antipathy* or *Averſion* to other Places or Perſons, hath ſomething generous in it; but the more the Idea of this Country be enlarged, the more noble will the Prepoſſeſſion be: — He, hath formed, indeed, a very narrow Notion of it, who confines it to the Precincts of the Hamlet or Pariſh where he was born; every Man's Engagements and Connections muſt extend the Circle of his Acquaintance, (if he has lived any Time in the World,) beyond theſe Bounds, and give at leaſt the County or Province where he reſides, ſome Part of his Affections:

ſections: And a little farther Conſideration and Experience of the World will expand a wider View to him, and convince him, that the Inhabitants of many different Counties or Provinces are Members of the ſame civil Community, or Body politick, united under the ſame Head, and ſubjected to the ſame municipal Laws, for their common Security and Defence; all theſe, then, will be taken into the Number of his Friends; he will acknowledge them as his Brethren, and eſteem his national Title, as the more honourable Mark of Diſtinction.

And why ſhould we ſtop *here?* May not our Proſpect ſtill receive an additional Enlargement? May we not have more diſtant Connections? May not the Inhabitants, who are only ſeparated from us by a Mountain, a River, or an Arm of the Sea, formed in the ſame Manner, and alike the Sons of *Adam* and *Eve*, be conſidered as our Brethren? Do we not carry on a Correſpondence, and ſupport a Commerce with them? Do we not enter into Treaties and Alliances, for our reciprocal Defence, and exchange Manufactures and Merchandize, to our mutual Advantage? Why, then, ſhould *theſe* be excluded from being our Friends, and our Countrymen? Why ſhould a few Leagues of Earth, or Water, deprive *them*, or *us*, of this Privilege, or diſſolve the Relation ſubſiſting

between us? And again, as Men do not forfeit their Humanity, or are leſs related by being remote from one another, why ſhould not the moſt diſtant Parts, even *our Antipodes*, be included in the Idea of the ſame Country? Why ſhould not the whole Earth be looked upon as our native Soil, and all its Inhabitants as our Brethren?

But it may be objected, that the Dwellers in different Regions live under different Governments, have different Laws, Cuſtoms, and Languages: The Objection is admitted, but proves nothing: Notwithſtanding theſe Differences, they may be all Fellow-Countrymen: Different Perſons may be Members of different leſs, or ſubordinate Communities, and yet united in the greater, or principal Society: They who belong to different Corporations, Companies, or Cities, are Subjects of the ſame national Community: In like Manner, they who belong to different national Communities, may be Members of one univerſal Society, containing all Kingdoms and Countries, and compoſed of the whole Race of Mankind.

This large, aggregate, collective Body of the human Species, is, truly and properly, a *Society*; having not only the common, eſſential Properties, but ſome peculiar Characteriſticks, which diſtinguiſh it as ſuch, and give

it

it the Pre-eminence to all others: As firſt, all its Parts, in common with all other *Societies*, are united; they have their internal and external Links, rivetted by ſocial Affections: Though they utter different Tongues, yet their Hearts all ſpeak the ſame Language: They have alſo reciprocal Dependancies, and an Union of Intereſts: The private Good of each Individual conſtitutes a Part of, one general Publick Weal.

Again, the Members of this univerſal Society of Mankind are Fellow-Subjects under the ſame Head, or ſole Monarch of the World; *Who* enacted the *Laws* of *Juſtice*, *Humanity*, and *Benevolence*, the original Inſtitutes of their Conſtitution; which, all are equally ſubject to, and bound to obey: Theſe are *eſtabliſhed*, *publick*, *ſupreme* Laws; in Compariſon of which, all other political Ordinances are but private Articles, or local Statutes, deriving their Authority from, entirely dependent upon, and ſubſervient to, them.

The ſmaller Claſſes or Collections of People, ſuch as Clubs, Companies, Colleges, or Corporations, are *Societies* within a *Society*; where leſs Circles are contained in, and ſupported by the greater; and conſequently their Rules or Orders muſt coincide with, or at leaſt not contradict or interfere with, the Laws or Rules

of the greater, as they are of an inferiour and ſubordinate Nature. In like Manner all Kinds of Civil Polity, ſuch as Republicks, Ariſtocracies, Monarchies, or any of their Compounds, are but leſs Aſſociations, or Companies, contained within the general Community of Mankind; whoſe Injunctions are Bye-Laws, of a private and ſecondary Intention; reſembling Shoots iſſuing from the ſame Stock, and deriving their Life and Vigour from it; and therefore they can be neither heterogeneous to their Root, nor contrary to their Fellow-Branches; or rather they are particular Tranſcripts or Extracts from the general Law of human Nature, applicable to the ſpecial Exigencies of particular Seaſons and Places, which the Inhabitants, by a voluntary Compact, have agreed to publiſh and ſupport, by acceſſory Rewards and Puniſhments. The fundamental Laws of human Nature contain all other, extend to every poſſible Seaſon or Circumſtance; and not only comprehend the Decrees of each diſtinct Community, but likewiſe the Rules, which bind different Kingdoms, and their reſpective Members, in their Tranſactions with one another; the ſeveral Species of this general Law of human Society, are diſtinguiſhed by various Denominations:

That Part of it which binds different Kingdoms,

doms, in their Treaties or Negotiations, is termed the *Law* of *Nations:*

That, which directs belligerant Perſons, or Powers, in a State of Self-Defence, is the *Law* of *War.*

That, which is obligatory upon Merchants or Traders, is the *Law* of *Commerce*, or *commutative Juſtice.*

That, which is appropriated to Members of the ſame Community, is ſtiled *municipal*, or *provincial Law.*

There are various other Branches of this *univerſal civil Law*; which compoſe one Body, and contain all ſocial Inſtitutes; as, ſtrictly ſpeaking, there is no other; whatever is duly enacted by any legiſlative Power, preexiſted in *this Law* of human Nature, and derives its Obligations from it: The Magiſtrate cannot *create new* Laws; he only *revives*, *promulges*, and *enforces* the *old:* If any municipal or provincial Laws be foreign to this general civil Law, they are *arbitrary*, the Decrees of Ignorance and Caprice, without any intrinſick Merit, or Validity; and can only be ſupported by deſpotick Power; and ſhould they claſh with, or oppoſe it, they are abſolutely *null* and *void*; and all Obſervance of them will be Injuſtice to Mankind, a Violation of the Laws of Humanity, and Diſobedience

to the God of Nature, or ſupreme Governour of the World.

Laſtly, the Authority of the Civil Magiſtrate, even in enforcing this moſt comprehenſive Law, is local, and confined within certain preſcribed Limits; beyond which another Eſtabliſhment takes Place, and hath its Boundary of Power; ſo that the ſame Perſon, by removing from one Diſtrict to another, may vary his Allegiance, be freed from the Authority of the one, and ſubject to the Juriſdiction of the other; but the Laws of human Society are unlimited: No Member can be an Outlaw, or unnaturalized to them; he is entitled to their Protection, and obnoxious to their Penalties, in every Part of the Globe; nay, could Men convey themſelves to the *Moon*, or any other *Planet*, they would carry theſe Laws, and their Obligations with them.

Since, then, we all live under the ſame Government, and are bound by the ſame Laws, wherever we are, or in whatever Society we engage; it follows that we are *all Fellow-Citizens*, *Fellow-Subjects*, *Neighbours*, *Friends*, and *Brethren:* The *true Love* of *our Country* is the *Love* of *Mankind*; the *Promotion* of *their* Good, *univerſal Patriotiſm.*

When one aſked our Saviour who was his Neighbour, He did not bound this Relation by any

any Vicinity of Place; He did not confine it to the next-door Inhabitant, or to the ſame Tribe or Nation: A certain *Man*; (ſays He,—but whether *Jew*, *Arabian*, or *Egyptian*, is uncertain, and left uncertain on Purpoſe, that we may ſuppoſe him to be either,) travelling from *Jeruſalem* to *Jericho*, fell among Thieves, was ſtripped, wounded, and left half dead; by Chance a Samaritan came that Way, who ſeeing him lie in this deplorable Condition, did not ſtay to examine of what Country he was; what Religion he profeſſed; what Subſtance he had, or what Recompence he could make him; his tender ſympathizing Temper ſuppreſſed all theſe Enquiries, and Diſtinctions; he ſaw him weltering in his Blood, and ſuffering as a *Man*; as *one* of *like Feelings* with *himſelf*; he wanted no other *Shibboleth*; his Heart bled for him, and he haſtened to relieve him; treating him in every Reſpect as he himſelf could have wiſhed to have been uſed, in the ſame dreadful Situation: — This compaſſionate Traveller, (we are told) was his Neighbour, or acted as a Neighbour by him; or as any Man (of whatever Denomination, Religion, or Country he may be) is bound to do unto every Stranger in the like Diſtreſs: All Men are Neighbours by *Nature*, but the good Samaritan

was a Neighbour in *Action*; whoſe Example is diſplayed as a Specimen of the *Humanity*, *Friendſhip*, and *Hoſpitality*, due from every human Being to his Fellow-Creature.

Again, Though the Term *Relation* is ſeldom carried beyond the third or fourth Remove in collateral Branches from the ſame Anceſtors, yet *this* is only a ſpecial, or ſpurious Acceptation of it: Whoever confines his Idea of Conſanguinity within ſuch narrow Limits, hath conceived a very mean and contracted Sentiment of it; "God hath made of *one Blood all Na-* "*tions* of Men, to dwell, as *Brethren*, on the "Face of the Earth:" there is a natural and neceſſary *Relation* ſubſiſting between them, which no Cuſtom can ſuperſede, no Number of Deſcents eraſe, no voluntary Alliances or Affinities diſannul; but which is tranſmitted and continued throughout all Generations: Whatever other is ſuperadded, may encreaſe and confirm, but cannot diminiſh or weaken it: *Parental*, *conjugal*, and *filial* Affection, in their common received Senſe, and when duly adjuſted, are ſo far from ſuppreſſing, that they cheriſh an *humane*, *benevolent* Diſpoſition: Whoever ſuffers any of theſe to abſorb the reſt, acts as iniquitouſly as he who deſpoils Millions of his Fellow-Creatures to enrich a few; or as partially

partially as if the Sun caſt all its Rays on the neareſt Spot of Earth, and excluded all other Parts from its Light and Heat.

And as no Diſtance of Place, in Reſpect to our Reſidence, or Degrees of Deſcents in our Genealogy, can diſſolve the natural Tie that is formed between us, ſo no Inconſiſtency of Conduct in another, can exempt us from the Duties ariſing from it: "God hath made Men "of *one Blood*," and appointed them to live together, as Members of the ſame Family: No one can relinquiſh his Poſt, or exonerate himſelf of this Charge; all are obliged to do Good to their Brother, not becauſe he hath firſt done Good to them; this would have been natural and grateful, had he not been allied to them; neither are they to ſerve him, that he may return the Favour, this would have been prudent and politick, had he been their avowed Enemy: But they ought to conſult his Intereſt, becauſe he is *their Brother*, and excluſively of every other Conſideration; and therefore they ſhould behave as Friends to him, though he may act as a Foe to them; his Actions cannot determine his Relation to them; he ſtill continues their Brother; and cannot abdicate his *Manhood*, though he may ceaſe to act as a *Man*; and their Duties muſt continue with it; the Neglect on his Part cannot releaſe

leaſe them from the Diſcharge of their Part to him; the Conſequence would be fatal to Society, if it could; as an Injury, then, having been once received, or imagined to be received, the *Retaliation* and *Repetition* of it would be ever juſtified, and Contention never ceaſe; without any Fault but of the firſt Aggreſſor: And thus, every Relation, upon the leaſt trivial Provocation, would be diſſolved, and the moſt ſocial and friendly of all Beings incontinently fall into a State of perpetual War, and implacable Enmity: Revenge and Retaliation of Injuries, therefore muſt be unlawful; every Society, from the Principle of Self-Preſervation, muſt be inveſted with the Power of preventing the Continuance, as well as the Beginning of Strife: The *Laws* of *Humanity* and *Benevolence* muſt bind at all Seaſons, and in all Circumſtances: And *Forbearance* and *Forgiveneſs* muſt be Duties incumbent on each Individual, whatever Indignities he may have received, or however defective his Brother may have been in his Behaviour towards him.

Laſtly, ſince Mankind are the moſt ſocial, converſable, and reciprocally dependent of all Beings; deſtitute and forlorn, abſtracted from Society; and complete and perfect, placed in it; it is their *Intereſt*, as well as their *Duty*, to aſſociate in an amicable Manner: Well

Well might our Saviour ſay, "My Yoke is "eaſy, and my Burthen light," when our Duties to our Brother, are Favours to ourſelves; and nothing more is required from us, than *the true Purſuit of our own Happineſs*; it is *right*, becauſe it is *beſt* for us "to do as we "would be done unto:" Where is the Difficulty of "loving our Neighbour as ourſelves," when he conſtitutes a *Part* of ourſelves, and his Good includes our own? Why ſhould it be thought a hard Injunction "to love our "Enemies," when it will be the moſt effectual Meaſure to divert their Malice, and ſecure ourſelves? *Affability*, and *Generoſity*, *Good-nature*, and *Good-manners*, are not only the proper Embelliſhments of a ſocial Being, but the moſt intereſting Qualities to the Individual, and the Support of every private Welfare: The Members of the political Body of Mankind, reſemble the Members of each natural Body; there is a general Communion and Participation of Intereſts: Whatever is beneficial or injurious to any one Part, affects every other, or the Whole, in the ſame Manner: As Individuals, we *cannot avoid* loving *ourſelves*; and as ſocial Beings, we are *obliged* to love *one another*; this *natural* and *moral* Neceſſity ſhould concur, it is our Province to make them; and for that Purpoſe we ſhould proceed

on

on the Suppoſition of an Union and Conſent of Intereſt. *Abſolute, diſintereſted* Principles, ſeem to have ſomething noble and ſublime in them; and ſome ſpeculative Perſons have amuſed themſelves with Syſtems of pure Benevolence, unadulterated with the leaſt Tincture of Self-Love; but theſe are mere viſionary Schemes; the Reveries of wild Enthuſiaſts; impracticable and abſurd; I will dare to aſſert, that where ſocial Principles are duly compounded with, and ſupported by the Motives of Self-Intereſt, the Performance of all the Duties of Humanity will not only be better ſecured, but the Compoſition will be rational in itſelf, and agreeable to the Conſtitution of human Nature: His Views will be leaſt contracted, or moſt extenſive, whoſe Circle comprehends the whole World, not excluding even his own Perſon: And he muſt attain to the higheſt Perfection in Goodneſs, who diſcharges his Duty to all Mankind, and is not wanting in his Duty to himſelf.

Thus, it is evident that *Generoſity* is a *true*, and *Selfiſhneſs*, (as contraſted with it) a *falſe* Purſuit of Self-Intereſt: Let us learn, therefore, prompted both by our Duty and our Intereſt, to live together in Unity, and ſeek our own Good in our Neighbour's: Since we are of "one Blood," let us be of *one Heart*, and

one

one Mind; ſo ſhall we anſwer the Purpoſes of our Creator, in "dwelling on all the Face of "the Earth," and enjoy all the Bleſſings this World can afford, with the warm Hopes of eternal Happineſs in the next.

And, may the God of Peace, the ſupreme Head and Father of this great Family, who hath ſown in the Minds of *all it's Members*, the Seeds of *Humanity* and *Benevolence*, proſper our Care and Culture of them; give us a plentiful Increaſe; and bleſs us with an Abundance of their Fruit, through *Jeſus Chriſt*, our Lord!

DISCOURSE II.

PROVERBS iv. 23.

Keep thy Heart with all Diligence, for out of it are the Iſſues of Life.

THE Word *Heart* is uſed in various Senſes in the holy Scripture; in one Place it imports the whole Mind; in others only Parts of it, as Reaſon, Conſcience, or ſome particular Paſſion, as Fear, or Pride; but in its general Acceptation, it conveys an Idea of all the Affections, excluſively of the Underſtanding, or abſtractedly from it; which Conſtruction is always to be applied to it, unleſs another ſhall be particularly pointed out; which is ſo far from being the preſent Caſe, that we are immediately led to this common Interpretation: The Words are an Exhortation, or Injunction to the ſupreme Powers of the Mind, to ſuperintend the Heart; the Senſe is, "Keep thy Affections," or thy

Deſires and *Averſions*, " with all Diligence, for out of *them* are the Iſſues of Life."

From this Explication I ſhall treat the Subject in the following Manner:

Firſt, I will give a ſummary Deſcription of the Affections, and enquire into the Nature, Uſes, and Abuſes of them.

Secondly, Conſider in what Manner " Life " may be ſaid to iſſue from them."

And, laſtly, Recommend and enforce the Duty enjoined, " of keeping the Heart with all Diligence," from the Conſideration of the Importance and Neceſſity of it.

I ſhall begin with a Deſcription of the Affections, and an Enquiry into the Nature, Uſes, and Abuſes of them.

The Affections, then, are of two Kinds, *corporeal* and *mental*.

The *corporeal* are ſenſual Appetites; ſuch as Hunger, Thirſt, the Senſations of the Palate, and in ſhort every Impulſe founded in, or derived from the Body: The *mental* exiſt *ſolely* or *principally* in the *Mind*; as Love, Benevolence, Compaſſion, Courage, Fear, Modeſty, Emulation, the Deſire of Fame or Honour, Indignation, Reſentment, and ſuch like.

All the Affections, both corporeal and mental, are, in their original State, *natural Modes* or *Qualities* of the *Body* or *Mind*, and *eſſential Properties*

Properties of them; which by their various Combinations conſtitute the different Tempers and Conſtitutions of Mankind;—I appeal to every Man's Knowledge and Experience of himſelf, whether the Affections are adventitious, and acquired by any Art, Time, and Practice, or implanted in our Nature, and innate in us: Do not Hunger, Thirſt, and the diſtinguiſhing Faculties of the Palate, with their Power of creating Pain and Pleaſure, come into the World with us, and are coeval with the Body? Our Taſte, indeed, may vary, but we do not occaſion this Deviation, it proceeds from ſome Alteration in our Conſtitution, neceſſarily requiring ſuch a Change of Taſte.

Though ſome corporeal Propenſities may not appear in the State of Infancy or Childhood, yet they are *latent* Principles, having their Commiſſion to emerge, and exert themſelves at an appointed Seaſon.

The ſame is evident in *mental* Affections: The Love of Parents for their Offspring is a ſtrong Affection, inherent in the Mind, that lies *dormant* till awakened by its Object; and he can have never felt this Paſſion, and muſt be an entire Stranger to the Nature of his own, and every other Species, of Animals, who entertains the leaſt Doubt of its being *natural*.

Again, what can be more natural, than to have Compaſſion on the afflicted, to ſympathize with the diſtreſſed, to feel Indignation at the Oppreſſor? This is the Genius of Humanity; theſe Affections are its diſtinguiſhing Characteriſticks; it is as natural for a Man to have a humane Heart as a human Demeanour.

In like Manner, it is indiſputable that all Objects do not at firſt Sight ſeem indifferent to us, or ſtrike us alike: Are we not pleas'd with, and, as it were, attracted by ſome, and diſpleaſed with, or repelled by others? Do not ſome appear amiable, beautiful, and raiſe our Admiration, while others are loathſome, horrid, and excite our Averſion, though we know not the Cauſe of this different Effect? Do not we feel the Paſſion of Fear, ere Reaſon hath begun to dawn, and long before it can ſuſpect any Danger? To what ſhall we aſcribe this Partiality and Prejudice, this Prepoſſeſſion, Panick, and Antipathy? Are they not neceſſary Inſtincts, incorporated in our Frame, and made eſſential Parts of our Conſtitution. — *Education* and *Cuſtom* co-operating with *Nature* can work Wonders: The Paſſions gain incredible Strength by *Indulgence*; and when reinforced by *Habit*, it may be more difficult to ſuppreſs them, than to vary the Complexion

plexion of the *Ethiopian*, or eraſe the Spots of the Leopard. Uſe and Cuſtom can do much with indifferent Things: They can create a Facility of Action in the Body, and an Inclination in the Mind, but far different from the Eaſe and Propenſity which Nature forms; nor are *they* worthy to be compared with, or termed *Paſſions:* What Education and Uſe bring forth, are ſmall and tender in their primeval State, demand continual Succour, and cannot arrive at their full Growth without conſtant Attention: They have their gradual Increaſe, and ſlowly riſe to Maturity; and, even in their beſt Eſtate, will ſoon decline and vaniſh, unleſs ſupported by inceſſant Application. — But there is no ſuch Reluctance or Degeneracy in the Affections: They ſpring ſpontaneouſly in the Mind; Nature propels them; no Practice is wanted to eſtabliſh their Influence; they are perfect at their firſt Efforts, and need no Aſſiſtance, but to prune and reſtrain their Luxuriance; they do not loſe their Force by Diſuſe, but exert themſelves at all Seaſons, with full Vigour, on every Appearance of their Object. — Is it poſſible to aſcribe the *infinite Variety* of *Diſpoſitions*, *Qualities*, and *Tempers* of Mankind, to *Education* and *Cuſtom alone?* — Had *they* found the Mind a *Carte blanche*, could they have ſtamped

inſtantly, rapidly, or ſlowly, ſuch lively Characters, as we ſee impreſſed on it? Could they have formed ſuch ſtrong Paſſions as Emulation, Reſentment, parental Affection, the Love of Life, and the Love of ourſelves? Could they have made theſe ſo univerſal as to have admitted of no Exception; or eraſed them, and eſtabliſhed the contrary Affections in their Room? Could they have made Men hate their Children, as heartily and univerſally as they now love them? All theſe Things are manifeſtly impracticable, and contrary to the common Senſe and Experience of Mankind.—And, laſtly, when Education and Cuſtom are compared with the Affections, they will appear to be greatly inferiour to them: Though with the Aſſiſtance of ſome Paſſions, they may ſuppreſs others, yet they can avail but little, alone, againſt the weakeſt of them: Whatever Pains Men may take to eradicate the latter, they always revive and triumph.

Hence it appears, that our Affections do not derive their Exiſtence from Education, Practice, or Cuſtom; but are, in their primitive State, natural, and born with us, or innate Principles, and eſſential Parts of our Conſtitution. I will explain, therefore, what their Properties are:

And

And firſt, they are not *free*, but *neceſſary* Principles of *Action*, *conſtant*, *uniform*, and (if I may uſe the Expreſſion) *mechanical* Impulſes; having the *Direction* that *Nature* gave them, which they cannot deviate from, or vary, but continually purſue the ſame Courſe.

They are, ſecondly, *ſtrong*, *energetick* Powers; *eager* and *forward* Solicitors; *malign* to *Delay*, and *urgent* for *immediate Gratification*; They likewiſe ſtrangely aſſume, and increaſe in Strength by Indulgence; and not having any Command over themſelves, nor able to aſcertain any Bounds, will, unreſtrained, run into the greateſt Exceſs.

But, laſtly, Though they cannot command themſelves, yet they are ſubject to the Authority of other Powers; they are *pliant* and *tractable* in their Nature; may at firſt be ſoon taught Obedience, and will tamely brook a Denial when inured to it; and by *early Diſcipline* may be eaſily confined within due Limits.

This is the *Nature*; theſe are the *Properties* of the *Affections*; I will now conſider their *Uſes* and *End:*

As they were implanted in us by our Creator, and incorporated in our Nature, it would be derogating from his unerring Wiſdom not to conſider them as a neceſſary Part of our Conſtitution, good in their Kind, and inſtituted to anſwer

ſwer ſome uſeful or valuable Purpoſe in Life: *Man* is endowed with *Reaſon* as well as *Affections*; which is a far different, and more noble Accompliſhment: It exalts him above the whole viſible Creation, and conſtitutes him an intellectual, moral Agent: It is a free, ſupreme Principle, enabling him to think, reflect, and judge for himſelf; to ſurvey his own Mind, diſcipline and regulate his Affections; and which, therefore, from its peculiar Eminence, ſometimes implies the whole Man; as in theſe Words, "Keep thy Heart with all Diligence;" Who is to keep it, but the Underſtanding? It is an Addreſs to this Superintendent to take peculiar Care of its ſubordinate Powers.

Since, then, we are compounded of Underſtanding and Affection, and each is natural and eſſential to us, it follows, that we partake of the Nature, both of Supremacy and Subjection; are partly rational, partly animal Beings; neither wholly one nor the other; but inveſted with Liberty and Neceſſity, and adapted for Service and Command: Hence it may be juſtly concluded that both Principles are neceſſary to our State; that either, in the Degree given us, would have been inſufficient and defective, alone; that they mutually confirm each other, and unitedly promote their reſpective Ends: — Human Reaſon is weak and imperfect,

perfect, affording but faint Ideas of the Offices of our Station; an inactive, cold Principle; protractive in forming a Judgment, and dilatory in its Execution: Our Affections, therefore, were implanted in us, to ſupply theſe Defects, by impelling us to the Good, and repelling us from the Evil, which Reaſon cannot foreſee, or quickening us to the Purſuit of the one, and Avoidance of the other, that it can ſee.

A few familiar Inſtances will fully illuſtrate this Subject.

Human Reaſon, without any Aid or Prompter, cannot aſcertain the Quantity or Quality of Food neceſſary to ſupport the Health and Strength of the Body, nor the proper Seaſons for its being adminiſtered; or, had it this Knowledge, it would ſtill want the Power to enforce ſuch a frequent Repetition of it, as the continual Decay of our corporeal Frame might demand; and we ſhould, in many Inſtances, either ignorantly or wilfully neglect the Means of Life, or ſubſtitute what might be improper in their Place: Our omniſcient Creator, therefore, hath obviated this Impotence of the Underſtanding, by ſuperadding the Appetites of Hunger and Thirſt, and the Senſations of the Palate, which alarm us of the Exigencies of our Nature, diſtinguiſh our Food, and are effectual and almoſt irreſiſtible Provocatives

Provocatives to the daily Reception of it: Thus they anſwer their appointed Purpoſe: The Province of Reaſon hath only to ſuperviſe and counteract their Exceſs; in which alſo it is aſſiſted by Satiety. The Uſe and Neceſſity of theſe Appetites are evident: And like Obſervations, might be made upon all the other Affections: They all equally aſſiſt the Underſtanding, and are alike neceſſary to promote their reſpective Ends. In the ſame Manner the mental Affections are the Auxiliaries or Handmaids of Reaſon, for the Preſervation of Life, and the Diſcharge of the Duties of it: Fear and Antipathy are natural Inſtincts, to forewarn us of Evils which Reaſon cannot foreſee, or ſufficiently arm us againſt. Do not the Principles of Self-Preſervation chiefly ariſe from that ſtrong Paſſion, the Fear of Death? Doth it not make us ſhrink at imminent Deſtruction? Reaſon might dictate to us, in the Day of Diſtreſs, the Duty of Reſignation; but how faint would theſe Reſolutions be, were not *this* all-influencing Guardian of Life to animate them, and inſpire us with Reſolution to bear the Calamities which Mortality or Miſconduct bring upon us, and to wait with Patience till the Sovereign Author of Nature, who introduced us into the World, ſhall be pleaſed to remove us out from it.

Again,

Again, Men are naturally communicative, intimately connected, and reciprocally dependent Beings; who lean on one another, and require mutual Aſſiſtance and Support. Now, bare Reaſon would be an incompetent Qualification for this State; it cannot give us a perfect Idea of the Union of our Intereſts, or the Neceſſity of a perpetual Circulation of Favours; nor have the Power to ſupport it: the preſent apparent Good or Evil would frequently dazzle its Judgment, and prevent its Diſcernment of Duty through the Difficulties and Dangers that lie before it; and it will be greatly embarraſſed with the Inconſiſtencies raiſed between ſelf and ſocial, private and publick Intereſt: Benevolent Affections, therefore, are the neceſſary Springs to ſocial Actions; and ſo prevalent in our Conſtitution, that the Underſtanding hath little more to do, than to ſuperintend and reſtrain them:——Though Reaſon cannot make us benevolent Beings, yet our benevolent Affections can in ſome Degree make us rational, as without theſe we ſhould act both *inhumanly* and *irrationally*: Compare them with our Reaſon, and ſee which form the tender, ſympathizing Temper; whether the Head or the Heart hath the largeſt Share in Acts of Charity: Are not

not a Fellow-Feeling, a Sympathy in our Brother's Joy and Sorrow, and a Senſibility of Mind at the Report of Cruelty, however diſtant in Time or Place, the Effects of ſocial Paſſions? Can Reaſon turn the Heart of the Multitude, as of one Man, at the Sight of oppreſſed Innocence? What poor, inadequate Ideas would it raiſe, by itſelf, of the Diſtreſſes which might demand immediate Relief! Should we not frequently paſs by them as unconcerned Spectators, and think them no Affair of ours? The Compaſſion which Reaſon might raiſe, would ſcarce excite a Sigh, or riſe above a ſpeculative Wiſh; and at beſt, it's Determinations would be too ſlow to be ſeaſonable, it's Succours too feeble to be effectual:—But the benevolent Affections act in a different Manner; we no ſooner ſee the Miſery of our Neighbour, but we feel it; become a Fellow-Sufferer with him; and, without any Conſideration of Time, Pains, or Expence, fly to his Relief, as to our own: Nor is this overacting our Part, or any Work of Supererogation: This generous Diſpoſition, this tender Sympathy, this melting Yearning, are the proper Qualities of the human Mind: Theſe Acts of Philanthropy and Compaſſion correſpond with the Character of a ſociable Being; the Nature of our Conſtitution demands them; we only "do

to

to another, as we would, and ought, to be done unto, in the ſame Situation."

Hence it is manifeſt, that without the benevolent Affections we ſhould be defective in the Duties of Humanity; and our all-gracious Creator, who placed us in this ſocial, united State, hath furniſhed us with theſe Quickeners, as neceſſary Qualifications to it.

It would be eaſy to point out the Uſes of *Emulation*, *Reſentment*, and *every other Paſſion*; but what hath been advanced, is ſufficient to eſtabliſh this general Concluſion, that *all our Affections* are deſigned as *Coadjutors* to our *Reaſon*, and are its *executive Powers* in the *Diſcharge* of the *Duties* of *Life*.

DISCOURSE II.

PART II.

HAVING enquired into the Nature, Uſe, and End of the *Affections*, I ſhall conſider the Abuſe of them:

Though deſigned as Aſſiſtants to our Reaſon, and in their original State, natural and neceſſary, yet it by no Means follows, that they will always continue ſuch; the Injunction, "Keep "thy Heart with all Diligence," implies the contrary; which the Deſcription of their Properties confirms: They are defined to be eager and ardent Solicitors, averſe to Delay, and impatient for immediate Gratification; that they ſtrangely aſſume, and increaſe in Strength by Indulgence; and not having any Command over themſelves, nor knowing any Bounds for

their Importunities, will, unreſtrained, run into the greateſt Exceſs:

Now, if they are capable of Exceſs, it is plain that they muſt have certain determinate Bounds, which they ought not to paſs; and when they ſhall, they will become *unnatural* and *unneceſſary:* This is an Abuſe to which they are ſubject: and to which I expreſsly add, and ſhall endeavour to prove, that though the Affections cannot diſtinguiſh the Manner and Degree of their Propenſity, nor have any Command over themſelves, yet it is expedient, that theſe Points ſhould be diſtinguiſhed, and a due Authority had over them; otherwiſe they will defeat the End they were intended to ſerve, be an Obſtruction inſtead of an Aid to Reaſon, and highly injurious to us.

A few Inſtances will evince this Truth, and exemplify theſe Abuſes.

Parental Affection is abſolutely neceſſary for the Care, and Nurture of Children, and wiſely adapted to theſe Purpoſes: It inſpires the ſelfiſh Perſon with cordial Benevolence, the timid with true Fortitude: It is moſt active when moſt neceſſary, and moſt beneficial when its Object is in the weakeſt State, and, therefore, when duly exerted, affords infinite Satisfaction to the Parent, and ample Relief to the Offspring: Yet this truly generous Paſſion may be carried to Exceſs,

and

and degenerate into an over-weening Fondneſs, or blind Dotage, when it will diſappoint itſelf, and produce Effects directly contrary to its Intention: Extravagant Love is more injurious than bitter Hatred: The ſhort and ſure Way to ruin Children is in the Breaſt of their Parents, by having no Will but theirs, and being led by, inſtead of leading them: And what is Deſtruction to the one, is likewiſe Diſtraction to the other: No one can ſerve even one ſuch Maſter? The humoured Child, ſenſible, and vindictive, as it were, of the Injury done him, always returns it upon his Indulgers, and makes them the firſt to feel the fatal Effects of their unreaſonable Paſſion, and unlimited Careſſes: "Rod and Reproof give Wiſdom, but a Child "left to itſelf is a Shame to the Parent."

Again, Reſentment of Injuries, or Indignation at Ill-Treatment, is a Spirit infuſed into us by our all-provident Creator, as neceſſary for the Prevention and Suppreſſion of Inſults: We may "be angry and ſin not;" nay, we may do *well* to be angry; but we may alſo do *ill* to be angry: This Paſſion hath its Barriers, and there is no other in the human Breaſt that demands ſo ſtrict a Care to confine it within them: Like Fire, when duly attended, it will animate and warm; but neglected, ſoon gain the Aſcendant, and rage with incredible

Fury: Thus Reſentment will ſwell into Exceſs, and become inextinguiſhable Wrath, Revenge, and Malice, which inſtead of diſarming an Adverſary, and ſecuring ourſelves, will but incite him to renew his Attacks, and lay us more open to them: By which Means it will heap Coal on the Fire of Contention, and diſſolve the Peace it was deſigned to preſerve.

Again, Fear is a natural Paſſion, and ſet as a Guard to Self-Preſervation, to warn us of approaching Peril, and give us timely Notice, to arm ourſelves againſt it: Courage properly compounded with it, is Fortitude or Magnanimity; and void of it, degenerates into Temerity and Foolhardineſs: And, as we may be too ſenſible of Evils, ſo we may be likewiſe too inſenſible of them: Fear hath both its Extremes; and, in Exceſs, dwindles into Puſillanimity or Cowardice; it may either ſo exaggerate the Number and Strength of the Enemy, as to ſtrip us of all Reſolution, and force us to ſurrender ourſelves into the Hands of thoſe whom we might have ſubdued; or it may raiſe falſe Alarms, exhibit ghaſtly Spectres, and render imaginary Evil more dreadful than real.

Laſtly, Self-Love, that great Maſter-Paſſion, both natural and neceſſary, may be well or ill directed; under the Superintendence of the Underſtanding, it may animate us in the laud-

able

able Purſuit of a true Self-Intereſt, and jointly with the ſocial Affections, conſtitute the generous, patriotick Character: Or, through an intemperate Zeal, it may miſtake Appearances for Realities; purſue the mere Phantom of Pleaſure or Profit, and degenerate into an abject Selfiſhneſs; when, though ſtigmatized, as a venal, corrupt Principle, we ſhall be more injured by this Self-Love, than we could have been by Self-Hatred.

From theſe Inſtances it clearly appears, what the Abuſes of the Affections are; it only remains, therefore, to ſet before you the farther Conſequences of theſe Abuſes, and endeavour to diſſuade you from them, by enforcing the Duty enjoined, "of keeping the Heart with "all Diligence."

Whoever conſiders the Affections in irrational Creatures, will perceive them incapable of much Alteration: that they continue nearly the ſame as when firſt implanted: Providence hath either fixed them, or by his Inſtincts, confines them within ſuch due Limits, as they rarely fall ſhort of, or exceed: He is, therefore, their Guide, Overſeer, or Ruler: But the Caſe is otherwiſe with Man; though He hath Paſſions in common with all other Beings, yet in a different Manner, as with him they may deviate from their original State,

and

and become enormous and extravagant; They are likewiſe ſubmitted to his Inſpection and Care; he is Nature's Deputy in the Government of himſelf; made an intelligent Being for that very Purpoſe; and inveſted with ſuperiour Powers, that he may ſuperintend and direct his Affections: This is his Province; a far more honourable Appointment, indeed, but attended with far greater Danger! Inferiour Animals are neceſſary Agents; Nature acts for them; and they are certain of doing what is right: But Man muſt act for himſelf; though his *Paſſions* are impetuous and precipitate, he hath nothing to controul them with, but his *Reaſon*; and though they have no Command over themſelves, and are continually encroaching upon him, yet he muſt ſubjugate them, or prevent them from uſurping the Dominion over him, by his own Exertion and Vigilance: He is in ſome Degree a Free-Agent; not ſubject to abſolute Compulſion or Reſtraint; endowed with Liberty of Action, and a Power over himſelf and his own Conduct; yet he is not free to uſe that Power at his Will: but he hath Laws and Inſtructions given him, which he *muſt* follow: He is not *compelled*, like other Beings, to do what is beſt for himſelf: Happy would it be for many of us, if we were; as we have

but

but little Reaſon to boaſt of our Privileges, if we make no better Uſe of them than to become ſupremely miſerable, and reduce ourſelves to a far inferiour Station! Which muſt be our Caſe, if we approve not ourſelves faithful Stewards over our Affections: *Health* or *Sickneſs*, *Liberty* or *Slavery*, *Happineſs* or *Miſery*, are the Effects of this Adminiſtration; "the Iſſues of Life," which proceed from "the Heart;" or a prudent and imprudent Government of it.

That Portion of *Health* or *Sickneſs*, which is not *neceſſary* and *conſtitutional*, but *placed in our own Power*, *depends* chiefly on the *Management* of *our corporeal Affections*: By *Temperance* we *ſupport Life*, and *refreſh Nature*: Health, Strength, and long Life, reſult from the due Moderation of our Appetites; but if we devote ourſelves to ſenſual Indulgences, and live only to eat and drink, our Food will be converted into Fuel for Diſeaſe; the Staff of Life become its Oppreſſion, and the Body be impaired and deſtroyed by the very Means deſigned to ſupport it.

Again, the only true *Liberty* or *Slavery* is in the *Heart*, and *iſſues* from it: No Power on Earth can reach the Will, without our Permiſſion: The Mind is every Man's own Kingdom; the Affections are his Subjects; over whom he may exert his Authority, and be as abſolute

abſolute as he pleaſe: He that can command himſelf, and his own Heart, is perfectly free: He can diſcern between Good and Evil; embrace the one, and reject the other: Nothing can prevent *him* from acting, as it becometh a moral, rational Being: When the Underſtanding holds the Reins of Government, and keeps the Affections in a due Subjection, an univerſal Unanimity and Harmony enſue, and the Mind enjoys all the Peace and Happineſs this World can confer.—On the other Hand, Slavery is from within, when Reaſon doth not rule, our Paſſions prevail; we are led Captive by our Luſts, and become Slaves to our own Servants; who, (when we have made them Lords over us,) will, through our Remiſſneſs, make themſelves deſpotick and mercileſs Tyrants, oppreſſing us with more than Egyptian Bondage, reſtraining us from doing what Conſcience approves, and compelling us to do what it condemns: When the Diſcipline of the Mind is thus given up, it will be, as when there was no King in *Iſrael*, but every one followed his own Way: "A Kingdom divided againſt "itſelf is brought to Deſolation;" the whole Tribe of *Paſſions* break looſe, and rage (like evil Fiends) with implacable Fury: Each one conteſts the Empire of the Mind; which, in this dreadful State of Anarchy and Confuſion, is

is diſtracted with the Contentions of ſo many petty Tyrants, continually depoſing one another; till at length one riſes ſuperiour to the reſt, and reduces all the Powers of the Mind to abject Slavery; then "the Maſter Paſſion is as pow-"erful as the *great Cham of Tartary*, who, "for an Eſſay of his Sovereignty, commands "whole Troops to ride down Precipices, and "they are obliged to obey him."—"He that "hath no Rule over his own Spirit, is like a "City that is broken down, and hath no "Walls;" in a defenceleſs State; having no Security from Invaſions without, or Inſurrections within: "His Mind is like a troubled "Sea, whoſe Waves caſt up Mire and Dirt: "There is no Peace, ſaith my God, to the "Wicked."

Such are the Conſequences of the Abuſes of the Affections; *Health*, *Liberty*, and *Happineſs*, or their Contraries, *Pain*, *Slavery*, and *Miſery*, are the *Iſſues* which flow from the *Heart*: The Reaſons, then, for its being kept with all Diligence, are obvious; the Whole advanced hath been an Explanation of, and Excitement to the Practice of this Duty: Hence a formal Recommendation of it will be unneceſſary: It is ſufficient to recapitulate, briefly, what has been ſaid, and leave the Impreſſion of it upon your Mind,

The *Neceſſity*, then, of *keeping* the *Heart* with *all Diligence*, or of an early and continual Attention to our *corporeal* and *mental Affections*, ariſes from the *Nature* of the *Heart itſelf*, and the *Importance* of the *Things* that *iſſue from it*. The Affections are *blind* Impulſes, perpetually tending to the ſame Objects; *partial* Solicitors, pleading only in their own Cauſe, and diſplaying ſolely, the Pleaſures of their Indulgence: There are proper Reſtrictions for their Gratification; which when confined to, they are *natural* and *neceſſary Auxiliaries* to us, in the Diſcharge of the Duties of Life; but when they exceed them, they are exceſſive and vitious, and defeat the End they were deſigned to promote: *Reaſon* is the *Eye* and *Light* of the *Mind*, to aſcertain theſe due Limits; to diſcern the Pain as well as the Pleaſure; it is the Province of a rational Being to attend to both Parties; to compare the preſent with the future; to judge when it may be right to comply with the Importunities of our Paſſions, and when to oppoſe them. This is the Teſt, which they ſhould always paſs, and no Permiſſion be allowed them, without the Decree and Seal of the Underſtanding: This is its proper Office: We were made intelligent Beings, on Purpoſe that we might act as ſuch in the Government of our Affections; and we ought to execute this Truſt in the ſame Manner as we

we can ſuppoſe Providence would have done, had He reſerved it to Himſelf.

God hath made us *Men*, by endowing us with Underſtanding; and we ought to keep ourſelves *ſuch*, by the Uſe of it, or otherwiſe we ſhall degenerate into the moſt irrational Beings.

Since, likewiſe, the Paſſions are eager and impetuous Principles, and "grow by what "they feed on," it highly behoves us to look betimes about us, to inure them to an *early Diſcipline*, and *train them up* in *a due Subjection*: Our Knowledge, like Charity, ſhould begin at home: Our firſt Acquaintance ſhould be with ourſelves; we cannot too ſoon examine our own Heart, and diſcover what Affections are by Nature moſt prevalent within us: It is their Exceſs, which in Scripture is called "the Sin that doth moſt eaſily beſet "us;" and therefore we ought to keep a ſtrict Guard, and a watchful Eye over *them*. The Obligations of "keeping the Heart with all "Diligence," are greatly enhanced from the Conſideration of the Things that "iſſue from "it:" Out of the "Heart" flow good Inclinations, right Deſires, Piety, Virtue, Benevolence, Charity, Temperance, Chaſtity; out of it proceed alſo "evil Thoughts, Murder, Adultery, "Fornication, Theft, falſe Witneſs, Blaſ-"phemy:" Man hath ſuch a Power given him

him over his own Heart, as to make either of theſe Streams iſſue from it: Let us, then, take Care what Uſe we make of this Power: Let us conſider what important Objects depend upon it; *Life* and *Death*, *Happineſs* and *Miſery*, are the Conſequences of it. If we keep this Fountain clear; if "Judgment run down "as Water, and Righteouſneſs as a mighty "Stream," then there will be within us an *Equanimity* of *Temper*, *preſent Enjoyment* of *Mind*, and *confirmed Hope* of *future Bliſs*, (as a Well of Water) ſpringing up to *everlaſting Life*: But if the *Heart* be *corrupt*; if we make it a *Sink* of *Iniquity*, caſting up *Mire* and *Dirt*, and foaming out *its own Shame*, then *Deſpair*, *Horrour*, and *all* the *Pangs* of a *guilty Conſcience*, will ariſe from this diſturbed Fountain:

What Bleſſings more deſirable? What Curſes more dreadful? From the ſame Fountain iſſue ſweet Water and bitter! An Eternity of Contentment or Remorſe! What, then, is more worthy of our Care, than our *Heart*? What can better reward us for our Pains? Here, let us apply "all Diligence;" nor faint, nor fail in this Duty; but, before all Things, cleanſe ourſelves from the Defilement of an *impure Heart*, that we may be *faithful Stewards* of this *choice Talent*, and received into "the Joy of our Lord."

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